

(p. 184) who is invoked to a ceremonial rite. He is identified with TAMA, YABTJNA, MJTRA, with the Sun, and with the eternal YEBHAS (p. 190), A curious series of allusions, evidently of a remote antiquity, identifies him with ANGIBAS, who, in the *Veda*, as well as in the *Purdnas*^ is a patriarch and *IRishi*, and the founder of a celebrated holy family, to members of which many of the hymns of the *Veda* are attributed. ANGIEAS is, in one place (p. 3), used instead of the repetition of the name AGNI ; and, in another, AGNI is expressly called the first and chiefest ANGIBAS (p. 79). The meaning of this myth is, apparently, explained in another passage, in which it is said that the ANGIRASAS first made sure of AGNI, whence subsequent votaries preserved his fires and practised his rites (p. 187); which clearly intimates that this priestly family, or school, either introduced worship with fire, or extended and organized it in the various forms in which it came, ultimately, to be observed. The tenour of the legend, as it was afterwards expanded in the *Brdhmanas* and heroic poems, equally intimates the latter, and refers

the multiplication, or universality, of the occasions on which fire constituted an essential element of the worship of the Hindus, to ANGIEAS and his descendants/ Of the attributes of AGNI, in general, the meaning is sufficiently obvious: those of a physical character speak for themselves; and the allegory conveyed by others is, either, palpable enough, as when

* See the passage of the *MaMlhdrata* ^ cited in note d, p. 3.